

THE
COMMON SCHOOL JOURNAL.
NEW SERIES.

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VOL. XII. BOSTON, JULY 1, 1850. NO. 13.

GRADING OF SCHOOLS.

PERHAPS no subject, that occupies the attention of school committees, is more important than that of *school classification*. The statutes provide for district and high schools, but serious evils attend the present arrangement, and it is evident that some reform is desirable, if not absolutely necessary. In our last number, we published the new law on the subject, which allows any town, instead of supporting one high school the whole year, in one place, which, in a large township is of no use to a large portion of the inhabitants, to locate the school, part of the year, in one spot, and part in another, so that more families may be accommodated.

Now, all the difficulty, it seems to us, arises from the general belief that little children cannot be taught with great ones, and that the higher branches, as they are called, require superior teachers, while any one may teach a primary school. The consequence is, that we have a large class of teachers, who, aiming no higher than the primary or district school, have very humble attainments; and another class, who, intending to teach certain branches in high schools, are deficient in the *elements* of every branch required by the statute. The best teacher, undoubtedly, is he who is critically exact in all the elements, and who has made a thorough knowledge of them the basis of all his acquisitions; and the best school is that, where the children are perfecting themselves in reading, writing, spelling, and the other elementary exercises, while they are, at the same time,

cautiously proceeding to more *advanced* studies ; we will not say to more *difficult* studies, because we are satisfied that the most difficult are those we have already named.

For a long term of years, our towns maintained but one school, and to this all the children, however remote their dwellings, resorted, and never suspected that the long walk was an evil. The next step, was to let the school travel from village to village, keeping a short time in each. In this case, a man could sell the privilege of sending his children when the school was kept in his vicinity, and a parent, who wished to give his children a rare opportunity, could buy the privilege of him who was ready to sacrifice the rights of his offspring ; and as the same teacher generally went the rounds of the township, it was not unusual for some children to accompany him through the whole circuit, while the education of other children was entirely neglected, through the poverty or cupidity of their parents. The travelling high school provided for by the new statute, is on this plan, and will, perhaps, be perverted in a similar way.

The next step, was to increase the number of district schools, each with a different teacher, so that it was no object for one to become qualified, because, instead of running the circuit with constant employment, he was only to teach two or three months of the year, and find some other employment for the greater portion of his time.

When the population reached a certain number, the town was required to support a grammar school, or what is now called a high school, in which Latin and Greek might be learned. Previously, it appears that those who studied these languages took private lessons of the clergymen, who were generally graduates of Harvard College. Very few towns, except Salem and Boston, had free schools of this grade, but several had teachers of district schools, who, not succeeding in any profession, were *reduced so low* as to teach common schools, and were qualified, if called on, to fit boys for college. As the number of districts increased, for a general rule, the quality of the teachers deteriorated ; but no important change was made, until, under the Board of Education, union schools were proposed. Two or more contiguous districts were allowed to form a union district, and to establish a school to which the older children of the district schools should be sent, leaving the younger ones to be taught by inferior teachers as before. The late Secretary of the Board of Education, in the revised edition of his Tenth Annual Report, after stating the law, says, " This act was passed to facilitate the classification of scholars. If two

districts have seventy-five scholars each, of all the various ages admitted to schools, each will maintain its school, under almost paralyzing disadvantages. Each will have a great number of studies and a great number of classes;—of course there will be but little time for each class, and a teacher most eligible for the large scholars, may be very unfit for the smaller ones, and *vice versa*. But, by forming a union district, each can send twenty five of its more advanced pupils to the union school, to be taught by a male, and retain the other fifty to be taught by females. Thus three schools of proper size would be formed, which could be maintained for as small a sum as the two original ones would cost, and, as every teacher well knows, could be taught with threefold the efficiency. Should a larger number of districts, or districts containing a larger number of scholars be united, the benefits would be proportionably enhanced."

Our views differ almost entirely from those of the Secretary, and this arises from his belief, that it is necessary to separate the smaller from the larger children, while we believe that they work better together. His system is based on the prevalent plan, and, perhaps, on this plan, it is an improvement; but, believing, as we do, that the plan is defective, we think it an unsafe basis for any classification, or for any change. As what we say is said from personal experience, we hope no one will accuse us of want of modesty in questioning assertions from so high authority, especially as, from the official lectures of the present Secretary, we have reason to believe that the plan we shall propose, has approved itself to his judgment, and is not clothed in any of the bugbears, with which prejudice, ignorance or mismanagement, and consequent ill success, have invested it.

We deny that it is easier to teach fifty advanced scholars, than to teach seventy-five of all ages and degrees of attainment; and, if properly managed, we deny that there need to be any "paralyzing disadvantages" in the mixed schools. We even maintain, that the more classes there are the better, if the teacher is allowed to use the means in his power. Instead of there being "little time" for each class, we declare that every class may be usefully and profitably employed *all the time*. As to the notion that the teacher "most eligible" for the large scholars may be very unfit for the small ones, we only remark, that we would employ no such teacher, and we believe, that no such would be produced or tolerated, were the system of instruction what it ought to be. As to the relative cost of two district schools, or of one union and two

district schools, we can only regret that the expense should be any consideration in so important a matter as this of securing the best instruction for our children ; but we shall endeavor to show, that the plan we propose, is cheaper as well as better than any other, and is the only one that effectually meets the general demand for more schools, better schools, and, at the same time, less expensive ones. We have not room to develop our plan in this number, and must defer it until the next.

[For the Journal.]

ACTION AND REACTION.—SCHOOL DISCIPLINE.

This principle is as true in morals as in physics, as the following story will demonstrate.

A very interesting young lady, declared to be well qualified to instruct a district school, was, not long ago, employed to take charge of one in a pleasant village in Massachusetts. She belonged to that numerous class of teachers who dislike to flog their scholars, but who believe that it is impossible *always* to avoid it, and maintain order and obedience in the school. One of the largest boys in the school was told by this teacher to take a particular seat, which, for reasons best known to himself, he refused to do. As his refusal was noticed by the other pupils, the teacher concluded that, if obedience was not immediately enforced, her authority would be lost, and she at once called him up and began to strike him with a cowskin, which she thought was an improved form of Solomon's rod. The boy, not liking the new version of sacred writ, or thinking that this was a game at which two could play, seized the young lady, and before she was aware of his intention, seated her upon the stove. The other pupils laughed, and when they told the story at home, the parents laughed ; when the story was noised abroad, the villagers laughed ; and, with this seeming approbation, it is not to be wondered at, if the boy was unsubdued.

Not long afterwards, the same offence was again committed, and, instead of trying some other method, the young lady only acted with more caution. She asked two men, who lived near, to stand at the door, to be ready if needed ; two of the largest boys were requested to hold the offender, and then the beating began. The boy, of course, struggled, and the hardest blow, aimed at him, fell upon the hand of one of the assistants, and

severely bruised it, taking off the skin. The beating ceased, and the teacher, somewhat out of breath, and deeply affected by the injury done to the innocent boy, let off the offender as well as she could, insisting, especially, upon his wickedness in causing an innocent boy to be injured!

It is difficult for one not present at such a scene, and acquainted with all the circumstances, to say what he would have done, but it is not so difficult for him to say what he would *not* have done. It is always unsafe for a young female to strike a large boy, and she ought not to have done this. But perhaps she had tried persuasion and warning, and these did no good. Well, is it necessary that punishment should immediately follow transgression? God does not think so, for, "if he were not slow to mark our offences, who could stand?" If punishment always promptly followed sin, there would be no room for repentance, no need of a future judgement. The question then arises, shall the offender be let alone, and his example of disobedience be allowed its full effect upon the school? It would have no ill-effect upon the mass of pupils, who are generally good, and its effect upon the bad would not be half so unfavorable as the result of the above mentioned whippings must have been. For a general rule, a whipped boy studies revenge, and often obtains it by sowing sedition in the school.

We once knew a quaker manage such a boy, and we will try to describe the process. "John," said he, to a great boy, who refused to leave his own seat for another in a corner, where offenders were generally seated, "John, thy conduct is very improper, and most teachers would think it their duty to flog thee at once. Shall I flog thee?" "I have no objection," said the boy. "Then, if thee has no objection, flogging will be no punishment to thee. Perhaps, when thee has thought the matter over, thee will conclude it is better to obey. I will let thee sit and think awhile, and will hear thy lessons after school, when we may calmly talk the matter over together." When the scholars of his class went out to recitation, John rose to go out with them. "Thee may stay and think," said the good quaker. "I have thought enough," said the boy. "Well, what conclusion has thee come to, John? Is thee right or is thee wrong?" "I should like to recite with the rest," said John. "Thee may do so," said the wise teacher, "if thee is sorry for thy disobedience." The boy went out, and gave no further trouble. Most teachers would have flogged him, or would have required a set confession, and would have failed to reform the offender, and, perhaps, even to conquer him.

Now, one such victory is worth forty obtained by the

use of brute force. But the young teacher will say, "suppose John had not repented, what would have been the consequence?" He would have been stopped after school, and would have received a friendly, but earnest lecture. "Well, suppose he had still refused to obey, what then?" We know not what the good quaker would have done, but we should have placed him apart, for days and even weeks, and should have refused to give him any instruction. We should have obliged him to take recess alone; but, more than all, we should have given him and the school to understand that he had incurred our displeasure, and was in disgrace. If he did not soon show symptoms of shame, or a disposition to do right, we should call in his parents or the School Committee, or both at the same time. "But," says the young female, "what shall I do, if the parents or committee order me, as they sometimes do, to flog the boy?" We answer, invite *them* to do it, and if they refuse to punish the boy, or to dismiss him from the school, you had better resign than become their executioner, at the risk of coming off second best.

Stubborn boys do not love to apologize, or to show submission, but the teacher must accept the least word or the least action that indicates a disposition to return to duty, and be very careful not to require any apology or penance that will increase the difficulty of repentance. W.

[There is an admirable dialogue illustrating the truth and reason of this course, in the tenth volume of this Journal — Ed.]

DUTY OF GOVERNMENTS TO PROVIDE FOR THE MORAL INSTRUCTION OF CHILDREN.

[REV. CHARLES BROOKS, OF BOSTON.]

Many other laws would be required in the new era of Christian legislation; but I have space to mention only one more: *a law to secure moral instruction to every child in the State.* Why should not legislatures recognize the highest attributes of humanity? A child's *moral* nature, by which he loves God and man, and virtue, is as much a fact in this vast creation as is his *intellectual*, by which he studies mathematics or invents a machine; and moreover, *it is as capable of culture.* Its culture is more important to society than that of the intellect, because moral teaching produces all other teaching, and is reproduced *in* all others. The moral nature of man is, therefore,

to be recognized as a fact, a positive fact, an indestructible fact ; and, furthermore, as *the* fact which underlies all real improvement and all permanent happiness. A wise Creator has bestowed the sovereignty on the moral, and not on the intellectual part of our mixed constitution. Human legislation should therefore, second the divine ; thereby securing to society the sovereignty of conscience.

How can this be done? I answer,—by choosing for legislators those who are in advance of the public in all the great ideas of life, trade and improvement. They should be legislators who are, in the highest political sense, fathers in the commonwealth ; men, who, in quiet and mature reflection, have elicited and established great, yet simple principles ; men of forecast and experience, who can throw fertile and needed truths into the fountains of public thought without dangerously troubling them. Such legislators, who represent not only the physical and metaphysical, but also the *moral* attributes and capabilities of their constituents, would see and feel that the human soul,—that God-begotten thing sent into this world to act and suffer the allotments of humanity,—has a right to moral expansion through the instrumentalities which its Creator has furnished. Such legislators would see and feel that this world is our school-house, that God is our teacher, and the Bible is our class-book. They would see and feel, that education is the natural continuation of the process of creation, taking up that process just where the Deity left it. Such legislators would see and feel, that, to deny to the hungering and thirsting soul of childhood the nourishment which it is made and prepared to receive would be little less than committing murder by starvation. Such legislators would not interfere with any sectarian prejudices ; but rising above them all, would fix on two central principles of the spiritual universe, JUSTICE and LOVE, and would so embody them in the educational codes of the State, as to silence noisy demagogues and intolerant bigots.

PRIVATE TEACHERS' INSTITUTES.

There can be no doubt that this new method of awakening teachers to their duty, was a lucky invention and second only to that which Judge Woodbury once said, was the only discovery in education, that had been made in the nineteenth century, to wit, the employment of pupils as assistant teachers, on the plan of mutual instruction.

It is evident from the result of the experiment of normal schools in Massachusetts, that, if they ever reach the object of their founders, *the supplying of well educated teachers for our district schools*, it cannot be done until this generation of children have surrendered the earth to other inheritors. So few of the graduates of these schools attempt to teach; so few intend to make teaching a permanent employment; so few, in fact, are any better than thousands who are not Normals, that, thankful as we are for the little leaven which has been worked into the lump, we have no hope that, in this way alone, any considerable portion of the lump can be leavened. We need fifty where we have one.

The number of public teachers in this commonwealth can not fall far short of 4000. If our three normal schools furnished fifty good teachers in a year, and none of them deserted, married, died, we should have a supply in about eighty years; but we know that the average experience of our teachers, male and female, is hardly two years, and, really, with our present means, very little progress is made. The idea of convening the teachers for short seasons, and giving them the advantage of a course of lessons from teachers of great experience, was certainly a good one, and whether we owe it to Henry Barnard of Connecticut, as we believe, or to Salem Town, or Mr. Denman, of New York, as others maintain, it was a good practical suggestion of great importance, and in the present state of public feeling, the only plan that promises any extensive improvement.

But this, like all other good things, is liable to abuse, and it becomes the duty of those, who manage this class of school agencies, to guard them against perversion. The danger arises chiefly from two sources, the employment of incompetent teachers, or the perversion of the institute to private ends. It seems to be a clear position, that, if a large body of teachers is to be convened only a week or ten days, they should have none but first rate teachers, and no time should be lost. It has been difficult, we are told, to obtain a supply of such teachers, and inferior ones have, of course, been employed. We believe this to be, at least in many cases, a great mistake, the difficulty arising not so much from the scarcity of able teachers, as from the small inducements held out to them to leave home and their regular employment, to attend these temporary schools. Such men and women cannot be expected to labor in this way for nothing, especially as they are almost proverbially poor; but, let the remuneration be liberal, and the supply will be abundant. Cheap teachers are generally worse than none.

But our object now is not so much to speak of Teachers' Institutes in general, as of a new class of them, which seems to be attracting some attention. It was soon evident after the establishment of Institutes, that they would afford excellent opportunities to authors and booksellers to scatter their books; and as book agents gathered wherever an Institute was holden, the managers were induced very early to take measures to keep them out, or, at least, to prevent them from interrupting the exercises. As far as our experience is to be relied on, no direct evil would arise from allowing publishers to lay their books before the young teachers, or to furnish them with copies, as is often done, gratuitously, or at a low price. The teachers should know what books are abroad, and as such meetings afford an inducement to publishers to send agents, so the opportunity to see and to receive books offers also some inducement for the teachers to attend. In one State, at least, it has been the practice at Institutes to fix a certain time, before or after the regular exercises, when agents or authors are allowed to present their books, and to explain their supposed excellencies, each being allowed five, ten, or fifteen minutes, as the Institute may determine. We have rarely been more amused than on such occasions, it rarely happening that the man who wrote a book could show its peculiarities in a tolerable manner; the bell which announced the expiration of the allotted term, almost uniformly striking before the awkward author had finished his confessions of unpreparedness, gratitude for the privilege, and inability to do justice to his book in so short a time.

The restriction thus laid upon authors and agents has, at last, led to the experiment of Institutes got up by authors and publishers, for the purpose of introducing certain books or certain methods of instruction. Of course, this is not the avowed design of such institutes, but as no direct charge is made for tuition, the presumption is, that somebody pays the expenses in the hope of future advantage. For instance, if a publisher wishes to introduce his books into any region, he looks around for a smart young man to whom he promises a handsome salary for his assistance. This young man, who is generally a teacher, gives notice that, on a certain day, he shall hold a private Teachers' Institute to which all teachers are invited free of expense. The teachers, grateful for the disinterested kindness of the young man, assemble in goodly numbers, and then the play begins. The members are informed that they do not know how to read, that nobody knows how, that nobody can know how except he adopts the very new

and improved plan about to be presented by the teacher, and it will be necessary for each of them to be furnished with a copy of a certain book, which, "by the great liberality of the publishers," he is enabled to furnish them at half price. Of course, a large number of books are purchased. Such lessons are given from the book as are calculated to amuse, or to beguile the young teachers into the belief that their eyes are for the first time opened, opened wider than those of their neighbors; and, at the end of the week, as an act of common decency, they pass resolutions, which the teacher is so kind as to prepare or correct for them, expressing their approbation of the plan; the great advantage it has been to them; their deep obligation to their disinterested teacher; their wish to use the book when they go to their several schools, or to the State Teachers' Institutes, and their hearty recommendation of the plan of the series of Reading Books, and of the teacher, to all other Institutes, all other States, all other countries, and all other worlds!

INCENTIVES TO EARLY INSTRUCTION.

Was not our Lord a little child,
Taught by degrees to pray?
By father dear and mother mild,
Instructed day by day?—KEBLE.

"Go teach all nations," Jesus said,—
And to explain the mandate given,
He laid his hand upon the head
Of children, emblems fair of heaven.—ANONYMOUS.

THE VOICE OF CREATION.

Thrice blessed is the man, with whom
The gracious prodigality of nature,—
The balm, the bliss, the beauty and the bloom,
The bounteous providence in every feature,—
Recall the good Creator to his creature,
Making all earth a fane, all heaven its dome.—HOOD.

ENGLISH GRAMMAR.—STANIFORD, &c.

[Continued from No. IX.]

WE now resume our notice of the Anglo-American Grammars of our language. After Murray's Grammar was once introduced into our schools, Webster's and Bingham's were little used, and although several persons, by abridging Murray's, or slightly altering it, so as to secure a copyright, hoped to share the sales, which were very extensive, still Murray held his ground for a quarter of a century, at least, and even now, survives, though disguised, in the Grammars of Gould Brown, Parker, Wells, Weld, Greene, Tower, &c., in this part of the country, and, those of Butler, Bullions and others, in the West. In one form or another the Latin-English Grammar of Murray has been taught in all the schools of this Union, and the consequence has been an entire failure to teach "the art of speaking and writing the English language correctly" and fluently; the only teachers, who have produced this result, being those who rejected the class-books, and depended upon practical exercises. In Boston, Bingham's Young Lady's Accidence was superseded by "An Abridgement of L. Murray's English Grammar, with Alterations and Improvements, by A Teacher of Youth." This abridgement by one of the Boston teachers, was printed in Boston, does not differ essentially from Murray, and probably was never much used out of Boston. Just prior to 1800, another small Grammar was published in Boston with the following title, "A Short but Comprehensive Grammar, rendered simple and easy by Familiar Questions and Answers, adapted to the capacity of Youth, and designed for the use of Schools and Private Families. To which is added, an Appendix comprehending a List of Vulgarisms and Grammatical Improprieties used in conversation. By Daniel Staniford, A. M. The first edition of this little work omitted the Potential Mode and the compound tenses, and was mainly based upon the true principles of English Grammar; but in the second edition, published in 1800, it was made to conform to the grammar of Mr. Murray in all things, except that it allowed no second future tense, in any mood, and had a first future in the potential, viz. *I may love to-morrow, thou mayest love to-morrow, &c.*, and the future of the subjunctive was, *If I should or would love*. The reluctance with which the author fell into the traces of Murray, "at the request of certain instructors," appears in almost every page, in such remarks as the following. "The precise *time* of the verb must be chiefly determined by

the nature and drift of the sentence." "In parsing, every word should be considered as a distinct part of speech. Though two or more words may be united to form a mode, time or comparison, yet it seems very improper to unite two or more words to make a noun, a verb, or an adjective." Strictly speaking, the English language has no *passive* verb, that form, which answers to the passive verb in the Latin and Greek, being made up of two different parts of speech." The following remark is still as true and as necessary as it was half a century ago, and few of our best writers are so careful as not to fall under its condemnation. "The past participle *mistaken*, is very often improperly used. The phrases *I am mistaken*, *I was mistaken*, do not, as they are commonly used, signify that *I am wrong*, but that another person mistakes my meaning. *I mistake*, means that *I misunderstood*, but *I am mistaken*, means that *I am misunderstood*."

The idea of a List of Vulgarisms was probably borrowed from Mr. Bingham's little grammar, and it is curious as showing the progress of pronunciation in New England. Nature, fortune, virtue, creature, manufacture, kind, value, as pronounced by Walker, he ridicules, and would have them pronounced, na-tur, fort'n, virtoo, cre-tur, manufac-tur, kind, val-oo, &c. His list of "Grammatical Errors" is selected from the best authors, not excepting the Bible, and, as most of the errors condemned are still perpetrated in the high places of education, we will give a specimen of them, with a remark or two explanatory.

The tongue is like a race horse, which runs the faster the *lesser* weight it carries.—*Addison*. [less.]

A dreadful quiet was felt, and *worser* far than arms.—*Dryden*. [Worse.]

Knowing that *you was* my old master's friend.—*Addison*. [You were.]

The account *you was* pleased to send me.—*R. Bentley*. [You were.]

Art thou proud yet?—Ay, that I am not *thee*.—*Shakspeare*. [Thou.]

Impossible! it can't be me.—*Swift*. [I.]

The King of Israel and the King of Judah sat *either* of them on his throne.—*Bible*. [Each.]

They crucified two others with him, on *either* side one.—*Bible*. [Each.]

On *either* side of the river was the tree of life.—*Bible*. [Either there were two trees, or one had the power of locomotion.]

And he persecuted this way unto *the* death.—*Bible*.]Unto death.]

You are a much greater loser than *me* by his death. *Swift*.
[Than I.]

Every of us, each for *his* self, labored.—*Sidney*. [Every one. Himself.] It is a pity that Sidney's correct use of *his* had not prevailed instead of the anomaly.

He that pierceth the heart maketh it to show *her* knowledge. *Bible*. [Its.] *Its* is not once used in the Bible. The translators would, as in other places, have used *his* instead of *her*, did it not change the meaning entirely.

The things *highliest* important to the growing age.—*Shaftsbury*. [Most highly.]

This must suffice as a specimen. The Table occupies more than six pages. Mr. Staniford was a teacher of a private school in Boston for many years, and left a good reputation, and, what is still more rare, even for a good teacher, he left some property. He was a portly, well favored man, and died before the "years of labor and trouble" could have overtaken him. In our youth we once heard him assert that, if a tub of water be placed in one scale and weights exactly to balance in the other, a living fish put into the water would not destroy the equilibrium. A poor teacher named Joshua Todd,—poor, we mean, only in this world's goods, and in the lack of success of which no man was more worthy,—ventured to doubt an assertion which had been pronounced with no little confidence. To settle the question, the dogmatic philosopher offered to bet ten dollars on the result of a trial. Todd accepted the bet, and won,—not the money, for he would not take that,—but the reputation of having corrected an oracle.

The "Teacher of Youth" who prepared the little abridgement of Murray before mentioned, was named Bullard, whom we also knew, and who was a public teacher of high standing in Boston. He afterwards became a physician and apothecary, and was highly regarded for his probity, and much esteemed for his virtues. The abridgment, in its latter day, underwent a sort of revision by Lawson Lyon, a private teacher in Boston, and a man of great worth and good success in his profession. He did not alter the general principles of the grammar, but added a few exercises to meet the supposed wants of the advancing age. They did not save it from oblivion.

Some time in 1803, a Grammar appeared in Philadelphia with the following title. "English Grammar made easy to Teacher and Pupil, originally compiled for the use of West-town Boarding School, Pennsylvania, by John Comly. This

book is much larger than either of the others mentioned in this article, having many *practical exercises*, but it tamely follows Murray. It went through several editions in a few years, but we never heard of its being used in New England, though better, or less bad, than some that were popular here. WALLIS.

PHYSICAL EXERCISE IN SCHOOL.

[Extract from a School Report.]

The dancing lessons, which are given in our hall, and which are confined exclusively to our pupils, are well attended. I have personally attended these lessons to relieve the teacher from the care of maintaining order, and I believe the school is free, as it has always been, from the objections which lie against these schools as they are usually conducted. I am more convinced that the practice of those who would condemn this exercise, because it has been abused, is not only erroneous but positively unwise. He must be a hardy man who would maintain that dancing, in the abstract, is wrong, and he must be imprudent who would banish an innocent exercise, because it may be perverted to the injury of health or morals. Music and painting are liable to the same objection, for they have both been prostituted to the vilest purposes; but shall we proscribe them also? Nay, we may go higher; public worship is of incalculable service to society, when confined to the Lord's day, or to important special occasions, but when it is carried to excess, and the other duties of life, the every day duties, are neglected, that religious dissipation may be indulged, rather in season and out of season, and oftener out than in, the regular services of the Sabbath are undervalued and neglected, because not sufficiently excitable. A good institution is perverted; but shall it be discontinued? I trow not, and yet this seems to be a fair application of the only argument I ever heard against dancing. If some "who are merry" prefer "to sing psalms," let them do so, but let them not censure those who cannot sing and feel moved to dance. I am aware that this parallel is a bold one, but I cannot discover that it is unjust. I would encourage music and dancing as I would lyceums and lectures, because I think some sort of excitement is required by the human mind, and I believe that the efforts of temperance societies and peace societies can never be sustained, without some innocent substitute for the hitherto exciting influence of intem-

perance and war. One word more. It is to be hoped that our proprietors will see the utility of requiring their children to attend during their whole school course, not only for the knowledge of dancing which they will acquire and keep alive, at a small expense of time and money, but also for the salutary influence which this accomplishment exerts upon the health of their children, and its tendency to counteract those careless habits of body, and that awkwardness of manners, for which ninety-nine hundredths of those who object to dancing are remarkable. The accomplished Alison somewhere remarks: "There is something pleasing in the acquisition of those lower branches of instruction which we call mere accomplishments. They seem to become every well educated person; they adorn if they do not dignify humanity, and what is far more, while they give an elegant employment to the hours of leisure and relaxation, they afford a means of contributing to the purity and innocence of domestic life."

The domestic circle is the proper place for music and dancing, and were these accomplishments equally encouraged in every family, the exposure of public ball rooms, and the untimely hours to which the amusement is protracted, because the opportunities of dancing are so rare, would be obviated. The anxious parent would see his offspring innocently occupied under his own eye, and those who now fear the regular, decent and often graceful exercise of dancing, would no longer see boys and girls piled upon each other, as I have seen them, at blindman's buff, and other games in a house where dancing was forbidden.

EXCERPTA CORRIGENDA.

Cobbett is never *himself*, and will never permit his reader to be, long away from the sweet and balmy breath of nature. [Cobbett himself is never long away, &c. ,and will never permit his readers to be.]

We hold that every one, who has been delighted, benefited, or elevated by a great author may claim the privilege of gratitude, to tell the world *that, and how he has*. [To tell the world *so, and how it has been done.*—*Gilfillan*.

Speaking of Ralph Waldo Emerson, *Gilfillan* says, "He was one of several brothers, all men of promise and genius, *who died early.*" [We are happy to say that Mr. Emerson is

still living at Concord in Massachusetts, and not in the "Old Granite State," as this biographer says.]

Speaking of doubters, he calls them "One of the most numerous *of* classes of men in the present day." [The italicised *of* is redundant.]

"With their feet drawn beneath them, they were like tailors, squatted (those who had them) upon rugs, with their baggage piled around them." [Those who had *feet*? or rugs?]

"*We were shown* throughout the convent, and the patriarch long detained us." [The convent throughout was shown to us, &c.]—*Lynch's Expedition*.

Every people *have* had cause to fear *its* rulers. [Have should be *has*, or *its* should be *their*.]—*Gov. Randolph*.

AN OLD FRIEND IN A NEW DRESS.

[For the Journal.]

A cock in scratching for himself,
For cocks do never scratch for others,
But only seek to profit self,
Unlike the hens, those generous mothers,
Who never eat a bit of food,
'Till they have fed the biddy brood ;—

This cock, then, scratching, as we said,
Turned up a diamond, and in scorn
Turned up his nose, and gruffly said,
"I'd rather find one grain of corn,
Than all the gems that ever grew!"
Selfish glutton!—this is you.

ORIGINAL HYMN FOR SUNDAY SCHOOLS.

Father of All, thy children here
In deepest reverence bow,
And with a filial trust draw near,
To ask thy blessing now.

O, help us in our early youth
The righteous path to keep;
Direct us surely to thy truth,
And strengthen every step.

Make us dear children of thy love,
And our young hearts incline
To do thy will, and thus to prove
That we are truly thine.

Published and printed by FITZ & HOBBS, 120 Washington street.